

# Clouded by Emotions

DHAMMA, the teaching of the Buddha, is called *akalika*, which means “not-temporal” because it is independent of time and space. Dhamma is an explanation of how time and space come into being. Therefore, Dhamma is the foundation of time and space. Time and space are dependent on the Dhamma, not vice versa.

Dhamma really means “experience,” or even better, **it is the process of experiencing**. In more detail, experience is the perceptual and conceptual process of seeing, hearing, smelling, tasting, touching, thinking and feeling. The concept “existence” is a product of the process of experiencing, and therefore experience precedes existence. To exist is to occupy space and time. Therefore, space and time are products of experience.

Experience is dichotomous. It is divided into two parts subjective and objective. The subjective part we tend to personalize as “mine” and the objective part is alienated as “other.” Personalization creates a personal “self” or personality, which is separate from the alienated external “world.” This dichotomy becomes the foundation for an emotional relationship between the subjective “self” and the objective “other.”

What we call matter is an objective experience. What we call mind is a subjective experience. What I call “I,” “me,” “mine,” or “self,” are subjective experiences. What I call world, matter, energy, people, animals, plants, or inanimate objects are objective experiences. Matter is perceived as solids and liquids. Energy is perceived as heat and motion.

What we call the concurrence of logical antecedents (*Paṭicca-Samuppāda*) is therefore nothing but an account of the process by which we experience the objective world and the subjective self. **It is how the Buddha saw the genesis of the common reality perceived by mankind.** It is the process of experiencing the “world” and the “self” and the resulting “suffering” (*Evametassa kevalassa dukkhakkandassa samudayo hoti*). It also points the way out of suffering (*Evametassa kevalassa dukkhakkandassa nirodo hoti*). Suffering therefore is the relationship between the “self” and the “world”.

It also points out that the world we are aware of, as well as the “self” we are aware of is only a dream. We can awaken from this dream, and thereby both “self” and the “world” can disappear. **What we experience then will only be the experience – DHAMMA.** Therefore, the Buddha said:

Non-manifest perception, limitless, and all clear  
No solid, liquid, heat or motion is cognized  
Not even a trace of an image or name met  
When perception is stopped, all objects disappear

*Anidassana vinnānaṃ anantaṃ sabbaṃ pabaṃ  
Etta pathavi ca apo ca tejo vayo nagadati  
Etta nāmaṃ ca rupaṃ ca asesā uparujjati  
Vinnānassa nirodena etta etaṃ uparujjati*

The existentialist says: "Existence precedes Essence." But the Buddha said: "Experience precedes Existence." The foundation of conscious life is experience, which is perception and conception. This was why the Buddha said, "*The world, the beginning of the world, the end of the world, and the way to the end of the world is in this fathom long body itself with its perceptions, and conceptions.*" **This means this mental process clouded by emotions is the Creator of the world,** as the Buddha exclaimed immediately after his Awakening:

**Numerous lives in saṃsāra,  
I ran in pursuit of the Creator;**  
*Aneka jāti saṃsāram –  
sandhāvissam anibbisam*

**And never did I ever meet him,  
So painful is repeated birth.**  
*Gaha kārakam gavesanto –  
dukkhā jāti punappunam.*

**O! Creator now I saw you,  
No more will you create again;**  
*Gaha kāraka diṭṭho' si –  
puna geham na kāhasi*

**Your supports are all destroyed,  
Your structure is fully dismantled;**  
*Sabbā te phāsukā bhaggā –  
gaha kūtam visaṅkhitam*

**My mind has stopped creating  
The emotional urge has ceased.**  
*Visaṅkhāra gatam cittam –  
taṇhānam khayam ajjhagā.*

(Dhammapada verses 153 & 154)



# BUDDHIST MYSTICISM

## Part 2: The Four Ecstasies

Ven. Dr M. Punnaji Maha Thera

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Last time we spoke about the four Ecstasies or four "*Jhānas*", and today we continue on that; explain further.

*"Suākkhāto bhagavatā dhammo"*.

Now there is a belief among some of these mystics, and also those who study mysticism, and those who talk about the mystic sayings. And that is that truth is not something that could be put into words. That we cannot express in truth in words. And that is so for normal people.

What is special about a Buddha is that a Buddha can express the truth in words.



# Reflection On The Dhamma



**Suākkhāto bhagavatā dhammo**

**Sandiṭṭhiko akāliko**

**Ehipassiko opanayiko**

**Paccattaṃ veditabbo viññūhi ti**

The Teaching of the Buddha is clearly stated in words

It is experiential and non-temporal

It is verifiable and introspective

It can be personally experienced by the intelligent

And this is why “*Suākkhāto bhagavatā dhammo*”, “Well declare is the teaching of the Buddha” or “The teaching of the Buddha is clearly stated in words, well expressed in words”.

“*Sandiṭṭhiko akāliko*”; “*Sandiṭṭhiko*” most people who translate that word “*Sandiṭṭhiko*”, they make mistakes in that. The most important thing about “*Sandiṭṭhiko akāliko*” means that it is Experiential. Now Experiential means; we have to understand the meaning of the word Empirical and Experiential.

Now Empirical means what we perceive through the Senses: what we see what we hear, what we smell, what we taste, what we touch; what we experience through the Senses. If we talk about what we experience through the senses that is empirical thinking: Empirical. Now science is Empirical because science is always talking about what we perceive through the Senses: what we see, what we hear, what we smell, what we taste, what we touch. It is called the Empirical Reality. **The reality is that we are aware of through the senses: Empirical Reality.**

Now here the Buddha is not just talking about what we see, hear, smell, taste touch. That is important to understand. What we really perceive through the Senses, it is not that the Buddha rejects that, but it is real “*Dhamma*” goes beyond that.

There is another kind of thinking that people say what is experienced through the Senses is not truth. The real truth is something that Mystics are able to become aware through extrasensory perception; what is perceived as extrasensory perception. Now what that means is these mystics are having a special kind of perception, which is beyond the normal Senses. Some people call it “Intuition”. And some when they use the word “Insight” they think it is “Intuition”. And so the Mystics are able to get at this reality which is beyond experience which is through the Senses. Now the Buddha; this kind of thinker they are called transcendentalist. That is that kind of truth beyond the senses is called transcendental truth.

Now the Buddha is not a transcendentalist. They're not talking about; the Buddha is not talking about the truth going beyond the Senses. Then what is the Buddha is talking about? The Buddha instead of looking at what is seen the Buddha looks at how it is seen. Instead of looking at what you see, you can look at how you see. That is looking at the Process of Perception itself. So what is there to see is the Process of Perception.

**Looking at the Process of Perception is “Experiential Thinking”.** Looking at that process which is called Experience; this is “Experiential Thinking”. And this experiential thinking is non-temporal. What does that mean? It is not based on time. It is non-temporal; not based on time. Now time is a product of Empirical Thinking. Time and space are really products of Empirical Thinking. This is why even the great scientist Einstein, he spoke of four dimensions, of the four dimensional world, that means four ways of measuring like length, breadth, height, and time. Fourth dimension is time. We are familiar with length, breadth, and height, but the fourth dimension is time.

Now when the Buddha speaks about this Experiential Thinking, time also disappears because time is also a product of Experience. It is through this process of experiencing that we think of time. Time is created as I explained earlier; time is to talk about past, present, and future. The past doesn't exist; it's gone, finished. And the future has not even come. So the future doesn't exist. The past doesn't exist, and the future doesn't exist. And even the present is changing every moment. Every second the present is changing to the past. And the past is dead. So what can we get hold of? We cannot get hold of the past or the future or the present.

So that means what are we calling existence? **To exist is to exist in the past, the present, and the future.** There is nothing that can exist in the past, present, and future. It is all made up by our memory. If we didn't have a thing called memory, we cannot talk about the past. And if we didn't have a thing called imagination, we cannot think of a future. So it is our memory and the imagination that is creating the past and the future. And the present is changing all the time. Present is becoming the past every second.

So a real existence doesn't exist. And so that is why we are carried by a delusion. It's a delusion. And what do we call the people who carry delusion? They are called insane people. They're insane. So this is why the Buddha said “*Sabbe putujjanā ummattakā*”. All normal people are insane because they are carrying the delusion. So it's very important to understand that.





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Now this teaching of the Buddha is also verifiable. That is the meaning of “*Ehipassiko*”. “*Ehipassiko*” means come and see. Come and see for yourself. That means it can be verified. It is verifiable. Like science, science is also verifiable. But it is introspective. You have to look within and not outside. When you look outside, then you're seeing the Empirical Reality. When you look within, you're seeing the Experiential Reality. This is the difference. So it's introspective.

Now today the kind of psychologists who call themselves Behaviorist Psychologists objected to Sigmund Freud, who was using introspection, looking within to look at the mind. And they said Freud was not a scientist because a scientist must be extroverted, looking outside not inside. To look inside is to be unscientific because they were making the mistake that there are two kinds of sciences: physical science and mental science.

Physical science is something different from mental science. Psychology is a mental science not a physical science. And what we call the mind, psychology has to be the study of the mind not the physical objects. Mind is a subjective experience; whereas, the matter is an objective experience. What we call matter is an objective experience. And to exam matter we have to direct our attention outwards. But to observe the mind, we have to direct our attention inwards. But still it can be scientific because science is simply a method. And the method can be put into three words: observation inference, and verification. You observe. Inference means you draw a conclusion. And that conclusion is not accepted till it has been verified through experimental observation. That is how it becomes a science.

**So this method of the Buddha is a science.** And that is how Freud became a scientist because he was a scientist from the beginning. **The only difference between Freud and the Behaviorist was that Freud used introspection.** But of course later, another School of Psychology came up call the Cognitive Psychology.

These psychologists pointed out that extroversion or extrospection, which is looking outside. That extrospection is necessary. I mean extrospection is necessary for physical sciences. But if you want to study the mind, you'll have to use introspection. So that is why the Cognitive Psychologists began to use introspection.



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**And so the teaching of the Buddha can be personally experienced by the intelligence.**

**So intelligent people can experience it personally, so it's not a matter of just believing; it's not something to be blindly believed.**

**It can be verified through your own experience.**

**So this is why it is a true science in that sense.**



## Entering The First Ecstasy



- One can enter the **First Ecstasy** (**1st Jhāna**) by:
  - **PREVENTION** (**samvara**) – guarding one’s senses against impurities entering one’s mind by withdrawing one’s attention from perceived sensory objects;
  - **ELIMINATION** (**pahāna**) – removing emotional excitement by withdrawing one’s attention from the memory of past experiences.
- When one enters the First Ecstasy, one is at the thresh-hold of the **Sensual Realm** (**kāma-bhava**) and reverting to the **Imagery Realm** (**rūpa-bhava**).

Now when we talk about the first “*Jhāna*”, which we call the first Ecstasy, now Ecstasy means, I said, standing out. 'Ec' means out; "stasy" means to stand. Now if you're at the door here, either you can stand out or you can stand in. So this entering the first “*Jhāna*” is standing out; means out of what; out of the sensual world.

Now we are normally in the sensual world. That sensual world is the world where we experience through the senses: the eye, the ear, the nose, the tongue. That is the world that we are experiencing. We experience through the senses.

**And not only experience through the senses, we become emotionally affected by what we see, what we hear, what we smell, what we taste, what we touch.** We become emotionally affected. That means we begin to experience three kinds of sensations: pleasant, unpleasant, and the neutral. When we experience the pleasant sensation, we are attracted to it. When we experience the unpleasant sensation, we are repelled by it. The attraction and the repulsion is emotion. So we are not only aware of a world that is based on perception, we are also affected by what we see, hear, smell, taste touch. We react emotionally.

Now it is this emotional reaction that the Buddha pointed out was the cause of all the troubles, worries, anxiety, and fear. All the unhappiness in the world is due to the emotion. Now here during the meditation, what we try to do is to stop this emotional reaction. **So when we learn to stop the emotional reaction, we become happy as a result.** All the unhappiness is due to the emotional reaction: the attraction and repulsion. Now normally we think happiness is looking at attractive things, hearing attractive sound, smelling attractive smell, tasting attractive taste, and touching the attractive senses, sense of touch. And unhappiness we see as experiencing the unpleasant sensation. Experiencing unpleasant sensation is what we think is suffering.

But the Buddha pointed out the real suffering is the desire for the pleasant and the hatred of the unpleasant. So we get or deride unhappiness from both pleasant and unpleasant sensation. The pleasant sensation we become unhappy when it is not there. When the pleasant sensation is not there, we are unhappy. When the unpleasant sensation is there, we become unhappy. So we become unhappy due to birth: both pleasant and unpleasant sensation. Why do we become unhappy? Because we are attracted to the pleasant and we are repelled by the unpleasant.

So if we can't get rid of the attraction and repulsion, we remain happy all the time. So the real happiness comes from the absence of the attraction and repulsion, then our mind is calm undisturbed. It is the disturbance of the mind that we call unhappiness. Now young people don't understand this. But as we begin to grow, we begin to realize the true happiness is not in the pleasure but in the attraction to pleasure. We can understand. And the true unhappiness is due to. Interruption from audience...

So the whole process of meditation is to learn to stop this emotional reaction. And how do we stop this emotional reaction? It is very important to understand that. When go to meditate, we have to understand how we are able to get rid of this emotional reaction. The first thing to understand is that this emotional reaction is not something that we do. Most of us think that when we desire something we are doing it. And when we hate something we think we are doing it. We are not doing that. It is happening to us. It is happening unconsciously. We are not consciously doing it. When a desire comes, it happens to us without our knowledge. We don't even know that it is happening. Only after it has happened that we know that it has happened.

So it is happening unconsciously. That's the first thing to understand. So then the attraction and repulsion happens unconsciously. But there is another thing that happens unconsciously. That's other thing that happens unconsciously is what happens to the neutral sensation. There is a sensation that is neither pleasant nor unpleasant. What happens to that sensation? That sensation we are not specially attracted to or repelled by it. What really happens is the neutral sensation only makes us feel that there's something there. There is something there that's all. Now something there means, we use in English the word call "is", "IS", "is"; "that is" or the plural of that is "are".

Now that “is” and “are” means existence, existence. “It is” or “they are” is existence. So that idea of existence comes from the neutral sensation. And that is what the Buddha called "*Bhava*". "*Bhava*" means exist or being. Another word is “being”, "BEING", "being". So "being"; attraction, repulsion, and the sense of being, that reaction is what Buddha called "*Taṇhā*". And that attraction to the pleasant sensation he called "*Kāma-tanhā*", and that sense of being that comes from the neutral sensation he called "*Bhava-tanhā*", and that reaction to the unpleasant sensation he call "*Vibhava-tanhā*". "*Vibhava*" means not “be”. So you want the unpleasant sensation to not "be". That means the absence not “be” is the absent, the desire for the absence of the unpleasant sensation.

So these are the emotional reactions. So when we understand that the emotional reaction is not something that we do. It is simply something that happened, then the question arises, how does it happen? Why does it happen? And it is to explain why it happens that the Buddha spoke of the thing called "*Paṭicca-Samuppāda*". "*Paṭicca-Samuppāda*" means the proper translation is Determinism. Determinism means that everything that happens in the world is determined by the presence of the necessary conditions. When the necessary conditions are present, it comes into being. Even if one condition is absent, it doesn't come in to being, so all the conditions must be present for it to come in to being.

So several conditions are necessary, even if one condition is absent, it won't burn. That is the meaning of Determinism; that several conditions are necessary for something to happen. That is the meaning of "*Paṭicca-Samuppāda*".

And so it is due to this natural law that the reaction, the emotional reaction, occurs due to this natural law. So it is not something that we do, but it is something that happens due to the presence of the necessary conditions. That is the important thing. So when we understand that, the next time is to find out what are the conditions necessary for an attraction to arise or a repulsion to arise.

There are three important conditions necessary for a reaction to occur. One condition is, now if we take the eye the one condition is that the eye must be opened. If the eye is closed, you cannot see anything. It is only when you open the eyes that you can see something. That is one condition. The other condition is something must come into view. If nothing comes into view and your eyes are open, then you cannot have this desire for the pleasant. A pleasant thing must be coming into that field of vision. But that is also not enough. There is a third condition necessary, and third condition is you must focus your attention on that object, and think about it.

If you see something pleasant, you open your eyes, and something pleasant comes into your field of vision, and then you think, “Oh! How beautiful it is.” The moment you think how beautiful the desire has come. The desire for the pleasant sensation has arisen. So this is why the Buddha pointed out, if you want to stop this reaction, you cannot avoid opening your eyes. You cannot prevent something coming into your field of vision. **There is only one thing you can do: stop thinking about what you see.** Don't think how beautiful it is or how ugly it is if you think how ugly it is then again.

**Now to avoid this is what is called "*Indriya-saṅvara*", guarding the senses.**

**So you have to practice guarding the senses. Not only with your eyes, with your ears also.**

When you hear a sound, you don't think, “Oh! How what a pleasant sound that is.” or “What an unpleasant sound that is.”

When you smell something, you don't think what a pleasant smell that is or what an unpleasant smell that is.

When you taste something, you don't think what a pleasant taste it is or what an unpleasant taste it is.

When you touch something, you don't think what a pleasant touch it is, what an unpleasant touch it is.



**So you don't focus your attention on the objects that you see and think about them.** That is called guarding the senses or “*indriya-saṅvara*”. If you do that, then that emotional reaction doesn't occur. You can see things or hear things or smell things or taste things or touch things; nothing happens to you because you're guarding the senses. But still your mind can become polluted, how is that? **There's another way your mind can be polluted. You remember something from the past.** It is remembering something from the past.

You know Sigmund Freud spoke about this thing. **That's why he's a great psychologist.** So some people think Sigmund Freud was a bad psychologist. **He spoke of these two kinds of images as the perceptive image and the memory image.** So you're taking your attention away from the perspective image and from the memory image. To take your attention away that is you are withdrawing your attention from what you see hear smell taste touch. And you are withdrawing your attention from your memories. That is the important thing. **And if you can do those two things, taking your attention away from your perceptual images and taking your attention away from your memory images, then your mind will be free from emotions.**



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And when your mind is free; now these are the two things that we call "*Samvara*" and "*Pahāna*".

"*Samvara*" means taking your attention away from the perceptual image which is for prevention.

And "*Pahāna*" is taking your attention away from the memory image, which is called elimination.

So this is very important to understand that.

So when we are able to do that, so it needs a lot of practice it's not easy to do. You'll have to keep on practicing this for some time. And when you are able to do it, your mind becomes purified as a result. And when your mind is purified, free from these emotional disturbances, because every emotion is a disturbance; not only the disturbance of the mind, it is a disturbance of the whole body.

The body is disturbed because when you're emotionally excited, a certain kind of hormone is secreted into the blood. And the blood carries this to the whole body and changes take place in the body. And that is what we call an emotional excitement. **And that change is what is today called stress.**

It is very important to understand that. What we call stress is this emotional disturbance. And this emotional disturbance is like an emergency situation. If some planes come and start bombing this country, then there will be army vehicles going around, and you'll be getting messages from the government. You should not go out of the house. You must stay inside and all that trouble.

So in a similar way the body begins to behave not in the normal way. It is an abnormal way. And that is the emotional excitement.

And every time the emotions are excited, the body becomes sick as the result. And that sickness of the body is not a pleasant thing.

**So it is very important understand that if we are free from emotion, we can be happy and comfortable.**



## First Ecstasy (1st Jhāna)



The First Ecstasy has five parts to it:

1) **Inference** (*vitakka*)

➤ Inference is the process of arriving at a conclusion based on rational deduction;

2) **Inquiry** (*vicāra*)

➤ Inquiry is the process of examining and questioning about the meaning of the perceived object;

So when we enter the first “*Jhāna*”, the first thing that happens is that we are thinking good thoughts only.

That thinking good thoughts is what we called “*Vitakka*” and “*Vicāra*”.

The words “*Vitakka*” and “*Vicāra*” there simply refer to purified thinking.

## **Pure thinking means thinking which is not emotional.**

Thinking which is free from emotion. There is only an observation or inquiry and inference. You ask the question, what is this? And this is a cup. If you say this is a cup. That is not an emotional thought, but if you say, “Oh! This is beautiful!” Then it becomes an emotional thought. But here you are only saying this is a cup of water. Then it is not an emotional thought. So that kind of thought is "*Vitakka*" and "*Vicāra*"; "*Vitakka*".

And so with that there is "*Pīti*". "*Pīti*" means happiness.

You are happy because the mind is not polluted or disturbed.

The mind is not disturbed. And so you feel happy.

## **So happiness is a state of mind which is not disturbed.**

So that is very important to understand that happiness is the mind that is not disturbed.

And when the mind is happy, the body relaxes.

The tensions in the body relax.

When the body relaxes, you'll feel comfortable.



## First Ecstasy (1st Jhāna)



The First Ecstasy has five parts to it:

- 1) **Inference** (*vitakka*)
  - Inference is the process of arriving at a conclusion based on rational deduction;
- 2) **Inquiry** (*vicāra*)
  - Inquiry is the process of examining and questioning about the meaning of the perceived object;
- 3) **Rapture** (*pīti*)
  - Rapture is state of happiness resulting from the disappearance of emotional arousal;
- 4) **Comfort** (*sukha*)
  - Comfort is the state of complete relaxation of the muscles of the body due to the absence of emotional arousal;

That comfort is the "*Sukha*". "*Pīti*" is what we call rapture. That "*Pīti*" the word rapture is being used by these people who talk about mystical states. That is why we use the word rapture there.

**So that rapture is a state of happiness.**

And when the rapture is there, then there is comfort due to the body being relaxed and comfortable. It's like after a bath or shower you feel relaxed.

That relaxed feeling is due to that feeling of comfort due to relaxation of the body.



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➤ Inquiry is the process of examining and questioning about the meaning of the perceived object;

3) **Rapture** (*pīti*)

➤ Rapture is state of happiness resulting from the disappearance of emotional arousal;

4) **Comfort** (*sukha*)

➤ Comfort is the state of complete relaxation of the muscles of the body due to the absence of emotional arousal;

5) **Stillness of Mind** (*ekaggatā*)

➤ Stillness of mind due to the freedom from mental conflict between the affective activity and the cognitive activity, which is known as **cognitive dissonance** (*vicikicchā*).

So with that comes "*ekaggatā*". "*eka*" means one end. Now this is why some people translate it as concentration. It has nothing to do with concentration. It is simply that tranquility of mind, the mind that is not disturbed, the undisturbed state of the mind, the mind that is at rest. So rest looks like concentration. But concentration and rest are two different things.

Because when it is at rest, it is not moving. But concentration means a lot of effort and struggle to be there. But this is relaxation and resting of the mind. So it is the resting of the mind, which is tranquility of mind.

So the real “*Samādhi*” usually translated as concentration; it's incorrect.

**The real meaning of “*Samādhi*” is the stillness of the mind. Stillness is a tranquil state.**

It's the stillness of the mind, "*ekaggatā*"; the mind that is not disturbed.

So then we begin to experience these five things “*Vitakka*”, “*Vicāra*”, “*Pīti*”, “*Sukha*”, “*Ekaggatā*”, which is inference, inquiry, rapture, comfort, and stillness of mind. So when we begin to experience that, you're in the first “*Jhāna*” or the first ecstasy.





## Gradual Withdrawal Of Attention



<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
<b>Inference</b> ( <i>vitakka</i> )			
<b>Inquiry</b> ( <i>vicāra</i> )			
<b>Rapture</b> ( <i>pīti</i> )	<b>Rapture</b> ( <i>pīti</i> )		
<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	
<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )

The first standing out; you're standing out of the sensual world. That is what it means. And you are very happy.

**So to be out of the sensual world is a great happiness.**



This is why once the Buddha was sitting under a tree, and a certain ascetic came to him and said:

**Ascetic:** *"Oh! You are a great ascetic."* telling the Buddha.

**Buddha:** So the Buddha asked, *"Why do you say that?"*

**Ascetic:** *“Oh! You can endure a lot of pain. You are living a painful life, sitting under the tree. You know the King he's living in a luxurious palace with all the comforts, with all the pleasant sights, pleasant sounds, pleasant smell, pleasant taste, and pleasant touches. You don't have any of those things. You are suffering under this tree sitting under the tree.”*

**Buddha:** *So the Buddha said "Okay! You think the king is a very happy person. Can the king remain happy for 24 hours just one day? Just for one day can the King remain happy all the time?"*

**Ascetic:** *And he said, “No.”*

**Buddha:** *“Then how can you say that he is very happy?” Or actually the Buddha put it in the different way, "Can the King remain happy for one whole week 7 days?"*

**Ascetic:** *He said, “Sometimes he begins to worry over things.”*

**Buddha:** *“Oh! Can he remain happy for six days?”*

**Ascetic:** *He said, “Even six days he can't be happy because he worries sometimes or different things, problems coming up.”*

**Buddha:** *“Then can he remain happy for five days?”*

**Ascetic:** *He said, “Even five days he can't be happy like that.”*

**Buddha:** *“Then can he be happy for four days?”*

**Ascetic:** *Then he said, “No he can't remain happy because even four days he might worry over various things.”*

**Buddha:** *“Then can he remain happy for three days?”*

**Ascetic:** *He said, “No.”*

**Buddha:** *“Then can he remain happy for two days in that palace with all the enjoyments?”*

**Ascetic:** He said, *“That even two days he sometimes get worries.”*

**Buddha:** *“Then can he remain happy for one day?”*

**Ascetic:** He said, *“No! even one day within 24 hours he will have worries of various kinds.”*

**Buddha:** *“You know I can sit under this tree and be happy for one whole day, 24 hours. Whom do you think is happier, the king or myself?”*

**Ascetic:** *“Oh! Then in that case you can be happy. You are the happiest person.”*

**Buddha:** *“I can remain happy seated under this tree even for two days. Even for three days I can be happy, without any unhappiness. Even for four days. Even for five days. Even for six days. Even for seven days, I can be happy seated under this tree. Then who is happy the King or myself? Not only seven days, everyday I'm happy all the time. I remain happy. Whether I am seated under this tree or whether I am standing over there I'm walking. Whatever I'm doing, I'm happy all the time.”*

That's what the Buddha said.

**Ascetic:** Then that person said, *“Well in that case, you are the happiest person in the world.”*

So you see this is the meaning of the *“Jhāna”*, the first *“Jhāna”*. If you enter the first *“Jhāna”*, you can be happy all the time. So this is the importance of learning to meditate. Meditation means learning to be happy. That's the important thing. But that is only the first level of happiness.



# Gradual Withdrawal Of Attention



<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
<b>Inference</b> ( <i>vitakka</i> )		Withdrawal from <b>INFERENCE</b> and <b>INQUIRY</b> takes one from the 1 <sup>st</sup> Jhāna to the <u>2<sup>nd</sup> JHĀNA</u>	
<b>Inquiry</b> ( <i>vicāra</i> )			
<b>Rapture</b> ( <i>pīti</i> )	<b>Rapture</b> ( <i>pīti</i> )		
<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	
<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )

You can become even happier than that if you enter the second “*Jhāna*” because when you enter the second “*Jhāna*” that thinking part stops. That thinking inference and inquiry stops. “*Vitakka*” and “*Vicāra*” stops. And you're left with “*Pīti*”, “*Sukha*”, and “*Ekaggatā*”; the rapture, comfort, and stillness of mind. That is the second “*Jhāna*”.

At that point, that thinking part is seeing as a disturbance. Just the thought what is this? This is a glass. Even that thought is seen as a disturbance of the mind at that point. So that is also giving up. Stop to calm down further. The mind calms down one more step. That's the second “*Jhāna*”. That is a greater kind of happiness.



# Gradual Withdrawal Of Attention



<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
<b>Inference</b> ( <i>vitakka</i> )			
<b>Inquiry</b> ( <i>vicāra</i> )			
<b>Rapture</b> ( <i>pīti</i> )	<b>Rapture</b> ( <i>pīti</i> )		
<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	<b>Comfort</b> ( <i>sukha</i> )	
<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )

Withdrawal from **RAPTURE** takes one from the 2<sup>nd</sup> Jhāna to the 3<sup>rd</sup> JHĀNA

And when you enter the third “*Jhāna*”, even that ecstasy not ecstasy, the rapture the rapture stops.

Now it's the gradual stopping of the activities the “*Vitakka*” and “*Vicāra*” comes, disappears, and you're left with rapture, “*Sukha*”, and “*ekaggatā*” in the second “*Jhāna*”.

That's very important to understand in the second “*Jhāna*”.



# Gradual Withdrawal Of Attention



<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
<b>Inference</b> ( <i>vitakka</i> )			
<b>Inquiry</b>			
		<b>Comfort</b> ( <i>sukha</i> )	
<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )	<b>Stillness of Mind</b> ( <i>ekaggatā</i> )

Withdrawal from **COMFORT** takes one from the 3<sup>rd</sup> Jhāna to the 4<sup>th</sup> JHĀNA

And in the third “*Jhāna*”, the “*Pīti*” rapture also disappears and you are left with comfort and stillness of mind.



# Gradual Withdrawal Of Attention



<u>1<sup>st</sup> Jhāna</u>	<u>2<sup>nd</sup> Jhāna</u>	<u>3<sup>rd</sup> Jhāna</u>	<u>4<sup>th</sup> Jhāna</u>
<b>Inference</b> ( <i>vitakka</i> )			
<b>Inquiry</b> ( <i>vicāra</i> )			
<b>Rapture</b> ( <i>pīti</i> )	<b>Rapture</b>		
<b>Comfort</b> ( <i>sukha</i> )			
<b>Stillness of Mind</b> ( <i>ekaggatā</i> )			<b>Stillness of Mind</b> ( <i>ekaggatā</i> )

Diagram illustrating the gradual withdrawal of attention through the four Jhānas. Red arrows show the progression: Inference (vitakka) and Inquiry (vicāra) are present in the 1st Jhāna and disappear in the 2nd. Rapture (pīti) is present in the 1st and 2nd Jhānas and disappears in the 3rd. Comfort (sukha) is present in the 1st, 2nd, and 3rd Jhānas and disappears in the 4th. Stillness of Mind (ekaggatā) is present in the 1st, 2nd, 3rd, and 4th Jhānas. A blue callout box points to the 4th Jhāna, stating: "What remains in the 4<sup>th</sup> JHĀNA is **STILLNESS OF MIND** 'ekaggatā'".

When you enter the fourth “*Jhāna*”, the comfort also disappears. That doesn't mean that you become uncomfortable. The comfort is also seen at that point as a kind of disturbance and even that comfort is taken out. And you're with stillness of mind. And that stillness of mind is pointing inwards. Your attention is focused inwards with that stillness of mind, and there you get what is called “*Upekkhā*”.



“*Upekkhā*” is seeing within; “*Upa*” means within, “*Ikkhati*” is seeing. “*Upekkhā*” is seeing within; the experience within. You are able to see what is inside. The seeing what is inside is to see the process of perception. So that is the real experience of experience. That is you're seeing the process of experiencing. You're not seeing what you see; you are seeing how you see. You are able to see how you see instead of seeing what you see. So instead of seeing what you see, you are seeing how you see that process of perception.

And it is that process of perception that we spoke about as the five cumulative, that's right, the five cumulative because you're accumulating everything. That means you're collecting everything, which means the past experiences you have collected, and you think the past is existing. Although the past is not existing, you think it is existing because you are having it in your memory. It's a collection in your memory. So you're thinking of the past, and using the past and the present, you are imagining the future. **To imagine the future, you'll have to make use of the past and the present that you are collecting.** So that information is made use of to think of the future.

You're only imagining the future. The future is like building castles in the air. And that building castles in the air means the moment it breaks down; that castle breaks down means the future doesn't occur as you expected. What happened? You think your whole life has been destroyed because you are imagining a future that doesn't exist. And when the future doesn't happen, something else happens then you think you are finished, destroyed. Nothing has been destroyed. And there are some people who become so frustrated and unhappy, that they even commit suicide when they think of it. All that is because all happening in your imagination. The future is simply built in your imagination. So it's very important to understand this.

**All our past, present, and future are creations of our own mind.**

**It's not created by a god outside. You are the god who creates this.**

**Your own mind is creating this.**

Even without your knowledge you don't even know that. It is happening. It is happening unconsciously. So we can stop this only by one method.

There is only one method to stop this; that unconscious reaction.

And that method is to become conscious of that.

It is only by becoming conscious of that that the unconscious process stops.

The unconscious process cannot go on when you're conscious.

**Now that becoming conscious of that unconscious process by focusing not on what you see but on how you see that process going on inside your mind.**

It is only by looking at that process that you can be free of all unhappiness.



## Cultivation & Maintenance



- The purity of mind reached in any **Jhāna** is unstable and can be polluted;
- It is only by practicing **Cultivation (bhāvanā)** and **Maintenance (anurakkhana)** that it can be brought to the point that it can never be polluted (**akuppā-ceto-vimutti**):
  - **CULTIVATION (bhāvanā)** – cultivation of the "**Seven Steps to Awakening**" (**satta bojjhanga**) by focusing attention on the experience within (satipaṭṭhāna);
  - **MAINTENANCE (anurakkhana)** – maintaining focus on the experience within every moment in one's life;

And that is the meaning of "*Satipaṭṭhāna*". "Sati" means attention. "*Sati + upaṭṭhāna*"; "*upa*" means inside, "*ṭhāna*" is to place. To place your attention inside is "*Satipaṭṭhāna*". That means to look within and see how the mind is working. When you are able to look within and see how the mind is working, then only that process that is happening unconsciously begins to stop. The unconscious process cannot continue when you are aware of it. This is what Sigmund Freud discovered. What he calls psychoanalysis was to become aware of the unconscious process. He called it making the unconscious conscious. That was his method. So it is very important to understand that. **This is what the Buddha used to stop that emotional reaction that was going on unconsciously.** To stop the emotional reaction that was going on unconsciously, the method is to become conscious.



## The Experience Within



- The experience within is in three stages:
  - i. **Cognitive** (conceptualization)
  - ii. **Affective** (emotion)
  - iii. **Conative** (verbal or physical behaviour).
- Stillness of mind can be achieved by a gradual reduction of the experience within starting from the **conative**, followed by the **affective**, and ending in the **cognitive**.

That is called experiencing experience. The Experience within is seeing in three stages here: the cognitive, the affective, and the conative; the cognitive, the affective, and the conative.

Now the cognitive means the thinking part; it is the interpretation of what you see or hear or smell or taste or touch. To interpret is to give meaning to what you see, hear, smell taste, touch. Now I told you that first thing that happens is seeing or hearing or smelling. That is perception, which the Buddha called “*Viññāṇa*”. “*Viññāṇa*” was perception and that perception has no meaning. It is only when that information has been carried to the brain and the brain begins to think and reason out that it brings about a meaning.

And the meaning given becomes the starting point for the emotional reaction. You see but sometimes even before the meaning is given, a reaction can occur, emotional reaction. But later when the meaning is given, then that if the reaction was incorrect, then that reaction stops. And the reaction is according to the meaning given. This is why the Buddha in the first verse in the “*Dhammapada*” said, “*Mano Pubbangamā Dhammā*”. That meaning giving is called “*Mano*”. The thinking part that gives meaning is called “*Mano*”. And the “*Mano*” precedes the emotions.

**So if we begin to think in the right way, the emotion will not be aroused.** That's the important thing to understand. If we begin to think in the right way, the emotions will not be aroused.

This is why the modern Cognitive Psychologists or the Cognitive Therapists, they begin to change the meaning given by the clients who come for help. So it is by changing the meaning, that even Sigmund Freud in his psychoanalysis did the same thing. **But his method was changing the meaning was to recall the past because all the meanings that we give depends on our past experience in childhood.**

**From childhood we are carrying memories of how we interpret situations in the world.**

**As a child you begin to interpret things in the wrong way.**

**And when you grow up, you still carry those methods of interpretation.**

And that is how all kinds of troubles come up in the adult life.

So what Sigmund Freud did was to get the person to recall the past life. And when they recall the past life, they are able to understand that this was a childish explanation of what really happened. And as an adult you can see that that is wrong interpretation.

**And when the interpretation has been corrected, the problem comes to an end.**

So now we went through these four ecstasies and we have really finished the time that we have.

So next time we'll be doing more on the Seven Steps to Awakening, "*Satta bojjhaṅgā*".